



The South India CHURCHMAN

The Magazine of the Church of South India

● MARCH 1980



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Tributes to DR. A. J. BOYD

We are sorry to record that the Rev. Dr. Alexander John Boyd, OBE, died in hospital in Glasgow on January 27, 1980. He was 83 years old. There must be hundreds of old students of Dr. Boyd among the readers of our journal as well as in the Church of South India who must have already heard of this tragic and shocking news. We all recall with gratitude that Dr. Boyd served the Madras Christian College with great distinction and devotion for 31 years, first as Professor of English for 13 years and then as Principal for 18 years.

Alec Boyd, as he was affectionately called by his students, friends and admirers, came to India in 1925 with brilliant academic record at Glasgow University to join the Staff of the College as a Professor of English. He played a significant role in the matter of shifting the College from George Town to its present campus at Tambaram. He helped in raising funds required for constructing buildings at the new site. The college was fortunate that Dr. Boyd was appointed as its principal in 1938 for he was able to give a new vision and a new direction to the college in its new surroundings and in the context of a fast developing national situation. He became the Principal of the college when the old era—the Pre-Tambaram era—ended and a new era had begun. This period of transition posed many challenges to the college and called for vision and courageous planning. Dr. Boyd who was endowed with great gifts of organization and administration rose to the occasion and gave the present structure and lifestyle to the college.

As an educationist and administrator, Dr. Boyd was par excellence. His commitment to the college was total and absolute. His affection for his students was unique. He loved them and cared for them so much that he knew each one of them by name and could recognise them and address them by their names with exact initials when he met them after many years. It is this concern and care with which he treated his students that have won for him a lasting place in their hearts. There was universal and spontaneous expression of grief on their part when they heard the sad news of his



passing away. They gathered in hundreds at different places all over India to pay their tributes to their beloved Principal.

At a largely attended public memorial meeting in Madras held under the auspices of the Madras Christian College Alumni Association several speakers paid glowing tributes praising the services of Dr. Boyd to the cause of education in general and particularly to the college for which he spent his life. They all recalled Dr. Boyd's unique contribution to the college, the University, the Church and to the Society over a period of 31 years in various capacities as Principal, Professor of English and missionary. The resolution passed unanimously by the audience upstanding on that occasion says: 'We thank God especially for the spirit of fellowship he fostered among his students and his colleagues, for the overwhelming love and affection with which he cared for his students whom he knew individually and well, for the vision and inspiration he provided to his colleagues and students in their academic work as well as life in general for the distinct tone of residential life he helped set in the various Halls, for his commendable sense of the beauty of the flora on the campus which has made the campus what it is today, for his concern for the well-being of the service staff and for his active interest in the college till his death, and also for the discipline he inculcated to the students and the subtle sense of humour, and for the particular encouragement given to sportsman.

... When, we, as a community are gathered to condole the loss of a great man, may we also rededicate ourselves, in the several spheres of our life and work, and work with zeal, strive with commitment and serve others selflessly so that our departed friend and guide may be remembered in us for the glory of God'.

SYNOD APPRECIATES THE SERVICES OF THE OUTGOING OFFICERS

Resolution of appreciation of the services of the Rt. Rev. N. D. Aananda Rao Samuel, the Moderator.

Bishop Ananda Rao Samuel has put the Synod and the whole Church in a deep debt of gratitude to him for the outstanding leadership he has given the Church as its Moderator during the last eight years. Called to carry the burden of this office quite unexpectedly when the Synod was suddenly deprived of leadership, Bishop Samuel rose to the occasion and guided the destinies of the Synod and the Church with great devotion and ability and with love and affection for all who came into contact with him. Though he was the youngest Moderator the Church has ever had, he evinced qualities of mature wisdom and deep humility. The way he conducted the proceedings of the Synod and its committees with patience and understanding will long be remembered by members of the Synod.

We cannot but recall on this occasion the horrifying experience Bishop Ananda Rao Samuel lived through during a part of this period, and especially the personal tragedy that overtook him in 1978, but we thank God for his testimony at this Synod 'that there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord'.

The Synod expresses its profound gratitude to the Bishop for all his services to the Church, and pray that God may continue to enable him to serve the Church with greater vigour in the years to come.

Resolution of appreciation of the services of Mrs. D. L. Gopal Ratnam, the Hony. General Secretary.

The Synod wishes to express its deep debt of gratitude to Mrs. Daisy Gopal Ratnam for her invaluable services as General Secretary of the Synod for over eight years. She was called upon to assume the responsibilities of the office suddenly and unexpectedly, but in a short period of time she proved herself to be a most efficient and hard-working General Secretary. Though working in an honorary capacity she dedicated all her time and energy to the work she undertook. By her singular devotion to duty, her organising ability, her grasp of every aspect of the life of the Church, and the qualities of leadership she possessed, Mrs. Gopal Ratnam was able to project in India and abroad a proud image of the Church of South India. She brought honour to the Church by herself being elevated to the posts of Chairman of the Council for World Mission,

President of the National Council of Churches in India, Member of the Central Committee of the World Council of Churches, and the various other positions of responsibility she has held during her tenure as General Secretary. The Synod owes her a great debt of gratitude and hopes and prays that God may continue to use her in His ministry.

Resolution in appreciation of the services of Mr. P. I. Chandy, Hony. Treasurer.

The Synod places on record its great appreciation of the services rendered by Mr. P. I. Chandy to the Church of South India for ten long years as its Honorary Treasurer. He brought to the office the very rich experience he had obtained as a financial expert in India and abroad, and a great sense of devotion to duty. Always humble and unassuming he endeared himself to everyone, and dedicated himself completely to the stewardship entrusted to him. Besides looking after the finances of the Synod, Mr. Chandy always made himself available to the dioceses which needed help and guidance. The volume of work in the Treasury Office increased considerably during these years. Mr. Chandy patiently coped with it all with the limited staff at his disposal. The Synod expresses its profound gratitude for the invaluable contribution he made to the life, and assures him of its prayers for God's blessings on him in his retirement.

Resolution in appreciation of the services of Miss M. G. Spreadbury.

It is with a profound sense of gratitude that the Synod greets Miss M. G. Spreadbury as she prepares to retire from the service of the Synod. Miss Spreadbury came to India as a missionary in 1946 and worked for 18 years as Manager of the Ikkadu Village Industry in the Madras Diocese. Then she came into the Madras Diocesan office to help in the administration. From 1969 she has been the Manager of the C.S.I. Treasury Association. The Synod wishes to commend highly her efficient management of the affairs of the C.S.I. Treasury for all these years with meticulous care and with absolute loyalty to the sacred trust under her charge. The Synod wants Miss Spreadbury to carry with her, as she goes home, the gratitude, the good wishes and assurance, and the prayers of the whole of the Church of South India which she has served so faithfully for so long a period of time.

A New Christian Council of India'

The National Christian Council of India in its assembly deliberations held in October 1979 at Delhi, constituted itself as the National Council of Churches in India. This restructuring of the old NCCI into the National Council of Churches in India, has been the subject matter of discussion for the last four years. In fact the Commission appointed to evaluate the structure of the NCCI, started with the mandate given by the previous assembly that the NCCI be transformed into the National Council of Churches in India.

When the assembly passed the resolution in 1975, it did not fully realize the implication of what it was doing. The only desire that was uppermost in the minds of some of the movers was that the NCCI should fall in line with similar bodies in other countries, such as the British Council of Churches, the National Council of Churches of Christ in USA, the World Council of Churches, the Council of Churches in Pakistan etc. But 'what is in a name?; let us be like the Joneses', was the only urge many of them had. Still some of them felt that as a Council of Churches, the National Christian Council of India should represent only the Churches and nothing else. Many also felt that the power that would be exercised should be concentrated in the hands of the church leaders. One wonders whether it was only the power game that motivated most to press for the Council of Churches. If so, then that motivation does not go with the trend of some of the institutions in the seventies which aim at enlarging the scope of their objects and their membership. It however appears that by reconstituting the original National Christian Council of India (NCCI) into the National Council of Churches, the NCCI has emerged smaller than it was before.

At one stage of its development the NCCI represented or sought to represent at least the entire Protestant Christian enterprise in India. Fortunately in course of time it sought to represent both the reformed and the Orthodox enterprises. Powers were delegated in course of time to what came to be known as the 'related agencies' such as the Christian Medical Association of India, the Henry Martyn Institute for Islamic Studies, the Christian Institute for Study of Religion and Society etc. It was natural that, when the different interests attained maturity and became large, that they should be granted autonomy. The only way each one of them could be allowed to attain new growth and development was by making them autonomous. When these related agencies became fully autonomous, they ceased to be accountable or responsible to the NCCI. They failed to recognize that the body that created them was after all the national ecumenical movement and they were mere offshoots and wings to accomplish given purposes. They failed to realise that they continue to be related only so long as the NCCI recognised them to be related, that is to say, as long as they carried out their mandate to the satisfaction of the NCCI. They also fail to recognize that it is open to the NCCI to

create another body to carry out the original mandate to its satisfaction. Unfortunately, this ethos was not recognized by any side and, as a result, the NCCI has diminished itself in its scope and responsibility.

What one witnessed in the NCCI assembly was pathetic too. The leadership of some of the related agencies was able to commandeer the delegates to speak for them. Those of us, who are used to discussing matters openly, on a rational, intellectual basis and with professional integrity, were greatly disillusioned. For some of us, who experience the close fellowship with church leaders as well as the camaraderis of friends at the political level, the politicking at the Assembly, at the church level, was worse than what we experience in the political field. While the church leaders are almost unanimous in condemning, with a sense of self-righteousness, the desire of political power by the politicians, what they demonstrated was worse. For, after all, the church fights for the power of the poor and the naked. If this church power is therefore converted into a power for self-aggrandisement, dim is the future of the church leadership.

This is the background in which the NCCI assembly made decisions in its last Assembly. Can any one competent to think clearly and look at issues objectively agree that the decision to reconstitute the NCCI into the National Council of Churches was made in a creative atmosphere? The decision could also entail a series of legal implications. When an association reduces its objects, an association which was representing the entire Christian enterprise is reduced to represent only the Church, then the goodwill and assets that accrued to the original association ought to be divided among the different aspects of the enterprise to which the NCCI was originally committed. However, to talk in terms of legality, will not be helpful, nor will it be in the right spirit. Church affairs have been talked of too long in terms of legality and the courts have been too often called upon to adjudicate on matters in which they had little understanding. This shall not be done, but the matter should be exposed for discussion and to the goodwill, understanding and wisdom of the present leadership in the hope that it will lead to a more ecumenical conclusion and action.

In the amended constitution it was also stipulated that each church should have a representative in the decision-making structure, both in the General Body and in the Committee of Management. It is no more a question of trusting each other in Christian Fellowship and functioning as one united body. Under the present arrangement, it will function as a loose federal structure and, to that extent, it is rendered weak organically.

The weakness of the decision-making structure, because of the new pattern of representation of member churches in it, will assert itself in due course, as it is bound to happen in any human institution. In due course such a structure will lead to groupism, at times may be in the form of groups of Baptist churches or in the form by Lutheran churches or in the form of regional churches. We know only too well how easily groups develop in India on the basis of language, community, religion or doctrine. In a given contingency such groupism will assert itself and force the issues on the NCCI, whether the issues are relevant or not or whether they represent the consensus of the

body of churches or not. It is possible even that an issue may arise on the basis of Doctrinal or Denominational preference and they can join hands and carry the decision even at the cost of the Council. This weakness was not there until now when the Executive Council represented the entire body of the member churches, not representing any church but representing the membership in its entirety.

What we are concerned with here is, whether or not in view of the NCCI's transformation there is need for an organization now to represent the entire Christian enterprise in India. Even prior to its shrinking, the NCCI represented only a small number of churches and agencies. Only twenty-three churches are members of the NCCI. Many of the growing Evangelical churches of India have been outside its scope and operation. Of course, there has been a dialogue between the Evangelical groups and the established churches. Nevertheless, many Evangelical churches do not come within the working of the NCCI. Unfortunately, the NCCI also did not make any effort to bring in these growing new Evangelical churches into its fold. If one talks in terms of power and quest for power, naturally, one does not go out to bring in new membership, so that the power could be shared only within the existing and limited membership. Whether or not this was in the background, the fact remains, that the Evangelical churches such as the Christian Missionary Alliance were neither welcomed into nor did they care to join the fellowship of the NCCI organically. The relationship remained at the 'dialogue level' and it was never converted into one of fellowship. Also while one of the orthodox churches enthusiastically participates in the World Council of Churches and is only too willing to share in the life and work of the WCC, it has refused to respond to the NCCI's invitations. The final response given in the recent past was, that they would join the NCCI only when the Catholic churches chose to join.

In spite of the diminishing pattern of the NCCI, it continued to be looked upon to represent the interests of a large section of the Christians, just as the Catholic Bishops' Conference of India (CBCI) was looked upon to take care of the interests of the Catholic churches in India. When a member of Parliament, in the former Lok Sabha, moved the Freedom of Religion Bill before Parliament, both the NCCI and the Catholic Bishops' Conference of India jointly organised protests and representations and decided on a course of action. Even in this, a lot of difficulties were faced, as the NCCI and the CBCI are not an integral group. The decision had to be taken separately by the NCCI and the CBCI and endorsed by both or vice versa. Therefore, these important matters could not be decided by one Church Council, but by the joint meeting of the different groups responsible to different organizations, and, therefore, could make decisions only to the extent to which the responsibility was delegated. In fact, there was no delegation at all and, as a result, the decisions were recommendatory and each body had to make its own decision. The only statement repeatedly made was, 'that what can be done jointly should not be done separately'. But if this philosophy had to be put into force, it would call for an integrated Council and not a mere joint meeting. Even where similar joint actions were tried at different levels, in different places, difficulties were faced, because the Church hierarchy exercised residual powers on important decisions. The clerical leadership of the establi-

shed churches was willing to keep the laymen in the forefront, but they were anxious to retain the decision-making power in their own hands. In very few places an integrated joint action came out of these groups. On the other hand, in many places in the absence of an integrated Council in India, different sections had to think of their own course of action which would represent the total Christian enterprise in India.

In a way the Catholic Bishops' Conference in India too is a limited body. It is true, they represent the Archbishops of the Catholic Churches in India. Those who have worked with the Roman Catholics, are aware that the church bodies are only a section of the institutional fellowship, and their activities are very often carried on by the different Catholic orders in India. The Catholic orders in India have done yeoman service and they continue to be self-effacing although aggressively pioneering in working for the amelioration of the poor. Perhaps the Catholic orders are taking an inconspicuous lead in restructuring themselves and shaping the pattern of work, to fit into the new lifestyles and to make a befitting contribution in the struggle for the liberation of the oppressed in India. While many of the Protestant Conferences come out with very strong statements advocating renewal and creating, restructuring, once the delegates and the leaders go back they forget the resolutions they made. We in India are able to make laudable pronouncements, but in practice continue to be reactionaries. The Church leaders are no exception to the general Indian pattern. The Catholic orders seem to be a singular exception in this context, and they seem to implement whatever they decide, and from the highest to the lowest level.

Yet, it will not be proper for the CBCI to claim that they represent all such orders, because often the orders work outside the framework of the established Catholic Church in India. Therefore, to enable the various Christian enterprises in India, such as the different Catholic orders and the Protestant or Orthodox Christian institutions, including educational, medical, social service organisations and services such as the Bible societies, the Publishing Houses, the Communication Centres, Societies pledged for development, the YMCA's and YWCA's, to come into one close fellowship and to represent their collective interests, they require a Christian Council of India which would embrace, not only the established churches in India but also the Evangelical churches and the various institutions which have been developed in the last 150 years.

It is also tragic to witness the large number of disputes, affecting the churches and other Christian institutions, being filed in the courts in India. The churches and the Christian institutions have their own ethos and philosophy and tradition. It is difficult to expect the civil courts, however eminent they may be, to be able to get an insight into the disputes or the working of these institutions. Moreover, whenever the employees of Christian institutions are affected, the Christian institutions claim that they are not subject to the supervisory power of the Government, in violation of the guarantee given under Art. 30 of the Constitution of India. In all fairness to the employees and the aggrieved parties, it is incumbent on the Christian leadership in India to provide the necessary forum wherein these matters could be adjudicated.

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Rural Theological Education for Christian Commitment and Action

A Training Programme for the Laity in Rural Tamil Nadu

In the November issue of the *South India Churchman*, Dr. M. J. John in his article 'Role of the Laity in the Church of South India' observed 'when we look at the programmes for the laity who form 99% of the church membership, very few organised or institutionalised training facilities exist for Christian nurture and leadership training, specially for the vast majority of the rural Christian people.' Dr. John has rightly drawn our attention to a hitherto neglected area of the Church's ministry to its own members, particularly to the *rural Christian people*.

Christian nurture, whether one calls it Christian education or theological education, is needed for all the members of the Church. The institutional church has so far thought that the Sunday School education was enough for the laity and any serious or deeper level theological education was confined only to those who were called for professional ministries as catechists, evangelists and presbyters. The witness of the Church is not effected by a handful of selected ecclesiastical functionaries; some among whom often denigrate Christian calling to the level of mere profession. Christian witness is in fact borne by 99% of the so called lay Christians who live and work in the midst of the pulls and kicks of actual day-to-day life. The rapidly changing society poses hitherto un confronted questions, and challenges the traditional faith which people have inherited from a tradition bound church. The lay Christian is puzzled and perplexed. Is he equipped to defend his faith in the face of the challenges that come from the modern world?

The New Testament says—

'Always be prepared to make a defence to any one who calls you to account for the hope that is in you...' (1 Peter 3:15).

Every Christian should be equipped to give an account of his faith or to defend his faith. People who are not adequately equipped to relate their faith to the challenges and demands of a changing society become easily disillusioned with their faith. As a result they become either indifferent to or uninterested in Christian faith. Some find no difference between the church and the secular world and therefore try to make the best of the opportunities within the church and so tend to use the church to meet their own vested interests. Dirty politics and unchristian practices are thus brought into the Church—a tragic reality which we see during our times.

Before things get worse, I am glad, the need for the training of the laity is more and more recognised now. Several efforts are being made to meet this need. Hundreds of Christians in various secular occupations are now undergoing formal theological edu-

cation privately as external candidates registered through different theological colleges in India.

The Tamil Nadu Theological Seminary from its inception has been aware of the need for laity training and has been attempting, besides the external students' programme, also several other means by which many more lay Christians are trained. Teaching Mission, Refresher Courses, Extension Courses, Seminars, Theological Education for Christian Commitment and Action (TECCA), Correspondence course for Pastors' wives and persons in Church Related Services (yet at the planning stage) etc. are some among them.

Of these, the TECCA has been found to be one of the most effective means of training the laity theologically. This programme was launched in the year 1974. This came into existence out of the conviction that theological education has to be liberated from the campus theological community, and that it should be pronounced in every parish and society across the country where the people dwell and toil. The aim of TECCA is to call people, through proper Christian nurture, to a commitment in which one hands over all his/her personality and belongings to God. It strives to lead people to take part responsibly in God's mission in this world. True to the Biblical idea of the priesthood of all believers, in TECCA every Christian is taken seriously and trained adequately so that one is able to take responsible decisions in one's day-to-day life which are theologically sound and morally relevant. TECCA tries to combine theological knowledge and Christian commitment, intellectual excellence and spiritual obedience. Self-study methods are introduced which help people to read and reflect on their own. Contextualization or indigenization is promoted. The gap between the layman and the clergy is thus bridged or, at least, minimised, also the gap between the Seminary and the Church.

The usefulness of TECCA has been acknowledged by all the participants, with no exception. One of the participants says, 'TECCA provides an opportunity to understand the Bible on a deeper level and to interpret it in a proper and meaningful way'. Another participant says, 'A clear and closer study about Sin, Salvation, Liberation, Holy Spirit, Christian Witness, Blessing, Ministry etc., which was possible through TECCA removed the misunderstanding of these and gave stimulation to try to remove these from the church'. Yet another one asserts, 'We were helped through TECCA to bring closer the two extreme positions of Evangelism and Social Involvement. We could understand how people are

(Continued on page 10)

THE CHURCH OF INDIA—

A Conciliar Fellowship

It was with great joy that many Christians in India received the good news of the conciliar union between Mar Thoma, CSI and CNI churches. As a visible expression of the union the churches constituted a joint council. Although the churches maintain their autonomy, they declare their unity in Christ through the Council. The conciliar union is different from Federal union. In conciliar union the churches recognise the unity already they have in common. So they accept one another in faith, sacraments and ministry. In the Federal union the churches do not and need not necessarily accept the theological stand of the churches concerned. They meet as a federal union in order to discuss matters of common interest. They are nothing more than mere associations.

Conciliar union, on the other hand, takes into account the diversified socio-cultural heritage of the individual churches. It also admits the fact that the churches in divergent cultures and background need not and will not exhibit the same type of rituals and cultic practices or ecclesial forms of govts. But the church of Christ will bear the same fruit with the same taste of Christian love and service. The cultural divergencies would not prevent the churches from bearing witness to Christ.

At the churches' council in Jerusalem (Acts 15) we find that the principle of conciliarity was adopted. The mother church in Jerusalem did not impose any unnecessary burden on the local churches. Freedom and local expressions of faith were accepted. Mutual respect and acceptance of one another are the prime features of conciliar union. Since there is no compulsion except that of love and respect there is always the possibility of spontaneous willingness to learn from one another.

Unity in conciliarity shows the dynamic and progressive character of the church. Flexibility and openness are its important characteristics. The fact of diversity is accepted as an enriching element. Since the conciliar unity is not rigid or closed, there is the added advantage for other churches to enter in this fellowship.

Hesitation in Conciliarity?

Despite the finer elements and advantages in the conciliar union there is a widespread hesitation among some who have accepted this form of church unity. The churches declared 'that we are united together in a unique way'. However, they long for something better. The joint council is constituted for working towards a visible manifestation of the unity. The churches in the union conclude their message by saying 'that we shall move towards a greater realisation or the visible unity of the Church'. Why this longing for or what is the goal of conciliar union? Are the

churches not satisfied with the conciliar union? Those who are not satisfied, conciliar movement is only a step towards something better. And that is the organic union. Unless and until that is realised the unity has no meaning for them. Anything less than that is no unity.

In organic union uniformity is envisaged in faith, practice and church government. There is no place for diversified expressions of Christian faith. Everything is steam-rolled into one monolithic structure. The Mar Thoma Church right from the very beginning of negotiation with the constituent churches made it consistent and clear that they are not for organic union. Conciliar union is the only practical step that the Mar Thoma Church could take. The human nature with its complex and divergent characteristics as such would violently resist and sometimes erupt when it is suppressed. This would certainly lead to disunity. On the other hand, mutual acceptance of one another in love and giving freedom to the churches to express Christian faith in whatever forms they would prefer to, would foster permanent friendship and fellowship.

Some have hesitation on constitutional grounds. Since the union has not accepted a single form of church government, they think that the 'One Church' has not come true. Still others hold the view that unity is visible only when there is a single decision-making organism. A joint council has only advisory capacity and has no mandatory power.

In conciliar union autonomy of uniting churches is granted with mutual consent. Their own form of church government is also accepted. Since this is the mode of operation accepted by all concerned, there is no basis in saying that the conciliar union has no form of ecclesial govt. for administration. In a large family there are several single units with their own separate form of administration. But they all belong to one family. Here Christ is the head of the conciliar family. The autonomous churches have provisions to make and implement their own decisions.

The conciliar unity is mainly worked out in order that through the joint life and witness of the church in unity the name of Christ may be honoured in India. Unity is meant for the mission of the Church. And to this end the joint council would take appropriate decisions and the constituent churches are morally bound to implement them in the spirit of conciliarity. Decisions that would express the missionary concern of the united church, if rejected, by any one church, the goal of conciliar union would be a failure. So the success and growth of conciliar union depend on how unity in conciliarity is expressed in the life and witness of the church in India. If the conciliar union would follow the spirit expressed in Eph. 4:2-6, then the high priestly prayer of our Lord will ever be a reality in this land.

Relevance of a Name

Should there be a name as a superscription for the churches in conciliar union? Yes, many would respond. A name would immediately reveal the fact of unity in a concrete manner, significantly help the church to evolve its own identity. It would also help to facilitate the mission of the church and increase the influence of the church in the national front.

When the churches declared themselves to belong to One Church of Christ in India through a conciliar union, a new ecclesial 'babe' was born. Naming is the christening occasion. In the name we have to express the heritage and hope concerning this child. What is the heritage of the constituent churches? The CSI and CNI have integrated the traditions and practices from the Occident and have taken root in India only after the arrival of the missionaries from the West. They are mainly from the protestant stalk. The Mar Thoma Church, on the other hand, is an Oriental church and its ethos and dictum are of Oriental-Indian heritage. The church was planted in the Indian soil and has been here for the last 1900 years. It does not belong to the protestant stalk of the West. But now has shown willingness to acknowledge the unity they already have along with the CSI-CNI in India.

How shall we give vent to these two divergent traditions as we pick up a name to the Conciliar Union? All the constituent churches admit that the union has taken place in India and therefore this is a church in India. The church in India did not take shape as a result of the missionary enterprise of the Western churches. It goes back to the Apostolic times. The church of India has to make this Apostolic tradition her own. The name 'CHURCH OF INDIA' seems to be a suitable superscription to the conciliar fellowship and under that caption the constituent churches may maintain their individual heritages as

THE CHURCH OF INDIA

(Estd. 52 A.D.)

(Conciliar Fellowship of Mar Thoma, CSI, CNI Churches)

REV. DR. K. V. MATHEW

Mar Thoma Theol. Seminary,

Kottayam,

25th Jan. 1980.

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CHURCH HISTORY IN INDIA

The Church History Association of India

One reason for a visit to India in November 1979 was to attend the Fourth General Conference of the Church History Association of India. It meets every three years and took place at the Dhyana Ashram, Bishnupur, near Calcutta being attended by forty-seven members of the Association. They included not only teachers of Church History in the theological colleges and interested clergy but also teachers of history in Secular Colleges, Christians and non-Christians, post-graduate and research students, both men and women.

The CHAI was founded in 1935 by a handful of enthusiasts in Calcutta and Serampore. It was dormant during the war years but was restarted in 1959 with its centre still in West Bengal. It became fully ecumenical in 1963-64 when the Roman Catholics joined. The *Bulletin of the CHAI* began in 1961 and became the *Indian Church History Review* in 1967. Regional branches were started and the first branch conference was at Bangalore in 1963. The membership rose from 240 in 1976 to 350 in 1979.

The prime aim and object of the Association was to promote the collection, cataloguing and preservation of source materials in suitable repositories. The need to do this has now become specially urgent so as to recover and preserve the field records of the various missionary bodies which no longer operate directly in India. This has proved a very rewarding task.

The General Conference

The inaugural meeting of the Conference was at Bishops College, Calcutta. The chief guest was Professor N. R. Ray, Curator of the Victoria Memorial Hall, Calcutta and the inaugural address was given by Dr. Ashin Dasgupta, Head of the Department of History at Visva Bharathi, Santiniketan. It was a wideranging and stimulating lecture on Religion, Society and the Indian Historian. After the inauguration, the members of the Association left in buses to Dhyana Ashram. This is a Jesuit Noviciate House situated in the lush green Bengal Countryside beside the road to Diamond Harbour and made an ideal retreat or conference centre.

The programme of the Conference had been arranged by Fr. John Correia Afonso S. J. of the Heras Institute, Bombay. He had invited various scholars to prepare and submit, well in advance, papers of about 3,000 words with a 300 word summary on the general theme of the relation of Christianity in India to Indian History. A copy of each paper was then sent to another scholar so that he could prepare a commentary and initiate a discussion after the paper was read.

The Conference was chaired by the Most Revd. Dr. Mar Aprem, Metropolitan of the Nestorian Church in India and the ecumenicity of the gathering was displayed by the comprehensiveness of the platform. The Vice-Presidents were Dr. E. R. Hambye S. J. and Bishop Bryan. The Secretary was Dr. M. D. David of Wilson College, Bombay and the treasurer Mr. Eric Gass of the Intermission Business Office, Bombay.

Its Programme

One of the most useful features of the Conference was the Workshop conducted by Dr. J. C. B. Webster which showed how to evaluate the various contemporary sources, such as *Harvest Field* in analysing the nature of Christian participation in the Nationalist Movement. The papers covered a wide variety of subjects related to the main theme. Dr. F. S. Downs was born and brought up in NE India and his paper was about the response of the tribal people there to change to Christianity. Dr. Hambye's paper was about the Jesuit Missionaries in Tamil Nadu during the first half of the eighteenth century and how they threaded their way through the power struggles between local rulers. Fr. Fonseca's paper was about Upadhyaya Brahmabandhav, the convert to catholicism from the Brahmin Samaj who sought to give Christianity an Indian garb. He plunged into the politics of the Partition Agitation in Bengal and became the high priest of the Boycott Movement, infusing a militant spirit into the Swadeshi cause and anticipating Gandhi in talking about complete independence. He suffered much from the Catholic Hierarchy and doubts were cast upon whether he actually died a Christian.

Professor Maria D'Costa's paper was on Christianity, Missions and the Emancipation of Indian Women in Maharashtra. It suggested the triumphalistic aspect of the work done by missionaries but which stirred men like M. G. Ranade and D. K. Karve to strive for social reform among women. Dr. M. D. David's paper, describing the socio-religious conditions in West India and the improvements effected by missionaries, tended also to exact their contribution. Dr. D. V. Singh's paper was about nineteenth century Protestant Christianity and its search for an identity in India and Nationalism. At the General Meeting he also described the progress of the Six Volume History of Christianity in India, Sponsored by the Association of which he is the editor.

Where to find Local sources of Church History

My paper, From Mission to Church in Karnataka 1920-47, tried to show how two of the missionary Churches there reacted to the various political events of the period. While writing this in England with the aid of printed reports and material available at the missionary archives in London, I realized how dependent I had been on such sources. But where else could I find other sources representing the point of view of the people involved in participation of the people involved?

I remembered a Weekly paper, the *Vritanta* published in Mysore to which the pastors and mission workers sent reports of church news and local events. Bound copies of this were now in the Karnataka Theological College Library, Mangalore. I was able, through the kindness of the Principal and the Staff, to stay there for a few days. But in the future, if it were available it would not have been possible.

(Continued on page 8)

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A New Christian. . . .—(Continued from page 4)

with an understanding and an insight which may not be available elsewhere. It is hoped that a Christian Council of India, such as proposed above, will provide the forum to arbitrate the interests of the parties in dispute within the Christian institutions. This and other valuable services, which are neither contemplated nor sought to be rendered by the existing bodies, can be rendered by the new National Christian Council of India.

(The Editor invites the readers to mail to him their comments on this.)

E. D. DEVADASAN.

Rural Theological. . . .—(Continued from page 5)

important to each other. Though humanization is our target, the importance of proclaiming the gospel in human development should not be denied and under-evaluated'. Many more similar voices!

The beneficiaries of TECCA so far have been mostly the educated Christians who serve as teachers, doctors, engineers and in similar professions. But we know, India is still predominantly rural and the majority are still illiterate. The situation in the Church is not entirely different, though somewhat better. The majority of our rural Christians possess only a few years of school education. But these people constitute the main body of the Church and their faith and practice are vital to the witness of the total Church.

These rural Christians, too, are capable of intelligent understanding of the gospel; they, too, need proper theological education.

In order to meet this need, the Tamil Nadu Theological Seminary is now launching a *Rural TECCA*, on the same pattern as the TECCA, but with different means and methods. Communication media such as music and drama, suitable to the rural people, will be used to convey deeper theological insights. A person talented in such communication methods is to be appointed as a director of the Rural TECCA and the seminary staff and students will co-operate with him in conducting the classes in different centres, as they do now with the TECCA.

The success of such attempts largely depends upon the co-operation and support one receives from those in authority in the Church. We do hope that all those in authority will realise the importance of laity training and start similar programmes in different parts of the country, so that the Indian Church may soon become theologically more alive and socially dynamic and active.

DR. GNANA ROBINSON.

Church History in India—(Contd. from page 8)

through each volume of the period under review. one of the lecturers made his class available to me. I gave all of them a volume so that they could search for any church news or matters relating to Christianity. When anything was found it was to me in Kannada and I noted the date and wrote the gist of it in English.

These reports in the *Vrittanta Patrika* described events already known to me but they were written from a different angle. There were also reports of events which I had not read elsewhere. For instance in January 1922 a time when nationalism was gaining ground, there was a Mysore Christian Education Conference and Conference at the Wesleyan Mission High School, Bangalore City. Dr. Paul Chinnappa, an educationalist, and other leaders, made eloquent appeals that they should sacrifice their moral and physical energy to help the backward of the community obtain education in order to shine. In response to this appeal Rs. 8,000 was raised.

I was also able to go through some old British Mission periodicals like *Chreista Hituvadi*. One of my staff members, who knows German read and translated passages from a recent history of the British Mission by H. Witschi which describe the changes in the Constitution and the disturbances which followed the return of the former missionaries in 1879 and said: 'In these party fights, it was not so much the issue that was important as the person... in accordance with the power he held'. This is an example of how past history throws light upon the problems of the present.

Conclusions

On the last day in Mangalore I attended a meeting of the local Church History Association at St. Joseph's Seminary, Jeppu which was about to celebrate the Centenary of the institution which owed its origin to the return of the Jesuits to Mangalore in 1879. The meeting discussed plans to build up files of the Society in the three parishes and pastorates in the City and its surroundings. In this way historical material could be made available when needed as it is so often too difficult for celebrating Centenaries and Jubilees.

Church History in India not only serves the academics who lecture on and wrote about it or the student who reads it and perhaps writes a thesis on some aspect of it. It also serves administrators, pastors and congregations.

It is concerned not only with the dim and distant past but with the present and the future. Through the preservation of the files, minutes and handing over at the right time to properly equipped repositories, we are not only providing the material which history is written, but making it possible for them to show the shape of things to come and sometimes the solution to the problems of the present.

N. C. SARGANT
BISHOP
January 1980

Mother Teresa

A Symbol of Peace

On December 10th, Mother Teresa, a citizen of India, a servant of 'the poorest of the poor' was awarded the Nobel Prize for Peace. It is a great honour to India, women, and the Christian Church. She received this prize on behalf of the poor of the world for the poor of the world.

I sometimes ask myself the question :

'How do I see three giants of Christianity—Pope John Paul II, Evangelist Billy Graham and Mother Teresa?'

Critics say that the present time is the twilight of Western Christianity. Arnold Toynbee said that the Western civilization was breathing hard.

Advancing forces of paganism, atheism, secularism, Oriental cults and impulses, permissiveness, greed and violence are about to engulf Christianity.

To halt these forces or place a check, I firmly believe that Providence has placed three Christian giants in three continents as symbols of undying Christ who brings communism, capitalism and poverty together in order that they may exist in complete harmony in Him.

There is a great expectation that these three giants working under the control of the spirit of the Son of Man may reverse the trend and check the onslaught of secular and pagan forces in the next two decades.

Pope John Paul II within a year of his pontification has proved beyond any doubt that he is the emerging religious force in Europe as St. Bernard of Clairvaux was in the 12th century.

Evangelist Billy Graham, represents the muscles of Western Christianity. In his sermons he frequently quotes the example of Mother Teresa and the words of Pope John Paul II. Thus, this great international instrument of Christ, identifies with the Roman Catholic Church.

But a frail Christian nun is different. She has no enemies. She needs no battalion of armed guards, detectives and cops to guard her.

The celebrated Malcolm Muggeridge told me in a private interview on May 4, 1979, at Halifax: 'Mother Teresa represents the marred face of the suffering Christ. She shows the face of Christ to every dying leper.'

Nine North American Christian publishers selected Mother Teresa as a top woman of the world in April 1979.

This was one of the good reasons that enabled Nobel Prize Committee at Oslo, Norway, to select her for the Peace Prize 1979. She topped 56 other nominees including the 'born again' American President Jimmy Carter.

Her Order, Sisters of Charity, has now 158 branches, 1,800 nuns, 120,000 co-workers spread in over 25 countries.

Despite all this recognition, her work does receive

some criticism. She said: 'I have been told I spoil the poor by my work'.

'Well!' she added, 'at least one congregation is spoiling the poor, because everyone else is spoiling the rich.'

Her greatness is rooted in the Carpenter of Nazareth—a worker Lord who served humanity by laying down His life for all men. She shows His compassion and concern in the slums of Calcutta. That is why she is called 'The saint of the gutters'.

To give her a helping hand many American and Canadian Jesuits have gone to India. Recently, a young woman from Halifax spent a year in Calcutta nursing the sick and the helpless.

North America has been blessed by her many visits. Here in Nova Scotia she came in 1973 to address the convocation of St. Francis Xavier University. Xavier is one of the patron saints of India whose embalmed body is lying at Goa.

She said 'The poor are very lovable people and they do not need pity or our money in abundance. They do need our love and compassion and they will give us so much in return.'

Canada has its own 'Mother Teresa' in the person of the famous Jean Vanier, the son of the famous soldier Governor-General Georges Vanier, a deeply religious man.

Inspired by Mother Teresa, he opened Asha Niketan (a home of hope) at several places in India, France and Canada.

I had a brief meeting with him when this very sensitive man of God came to address crowded meetings at Halifax in 1975. He several times mentioned the name of Mother Teresa, Mahatma Gandhi and Poet Tagore, the Nobel Prize Winner for Literature.

The whole Vanier family is on fire. Jean's mother is one of the outstanding women in Canada. She is a godly mother and a woman of great inner beauty and grace.

During Christmas, 1971, I was sent as a delegate to the Third Assembly of the Canadian Theological Students' Conference, at St. Paul's University, Ottawa. Madame Vanier was invited to address the opening session of the assembly.

At lunch, Madame Vanier sat next to me and excitedly said: 'Mother Teresa is coming again from India.'

'She is the most remarkable person I have ever met.'

'So unique, yet so humble.'

'Never proselytizing, but always showing the compassion of Jesus Christ through her life.'

'Always giving pre-eminence to the Prince of Peace in everything.'

BARKAT MASIH KHOKHAR

Letters to the Editor

HOW CAN CHRISTIANS CONTRIBUTE TO THE CONTEMPORARY ART AND CULTURE OF INDIA?

Dear Dr. Abel,

Indian life has frequently been characterized as a mosaic of cultures with designs of unity running through its fascinating diversities. Our culture has also been described as a tapestry with inter-woven patterns which reveal some of its coloured strands more clearly than others. The criss-cross of Hindu, Buddhist and Islamic influences are more strongly and clearly discernible than many other threads in the weave on the loom of Indian history. And yet the total design will not be so striking without these less prominent and subdued elements from other sources. Christian art and culture are represented but the threads are not always traceable in the elaborate overlay of the major cultures.

The Renaissance of Indian culture which began in the 19th century and received a great filip through the national movement has now grown even stronger through the development of the communications media which help to bring the richness of the various traditions into the homes of growing numbers of people. The visual, the plastic and the performing arts, whether classical or folk, have developed interesting and significant forms of expression. And this revival is essentially and basically religious since secularism will continue to be rather unreal for sometime to come as far as Indian culture is concerned. Secularism, however, has a real value for the constitutional, legal and human rights of individuals within a democratic framework.

Christian art and culture face two major and difficult problems in modern India. First, while it is part of the composite culture it is still a weak tradition since unlike Hinduism and Islam there has been no 'Christian period' in Indian history leaving behind a legacy of a rich tradition of art and architecture, music and dance. The only part of India where Christianity has existed for centuries is Kerala. Therefore, the Renaissance of Indian culture is not a movement which has involved Christian art and culture in any profound sense. Christian culture has still to find an identity and meaningful forms of expression that are recognizable as a creative contribution in contemporary Indian life. Second, Christian art and culture can never be a purely national expression as the universality of Christ transcends the particular and parochial phenomena of the human situation. The distinctiveness of Christian culture is that it can manifest itself through the religious expressions of all humanity. The unity in diversity of Christian culture spans the whole world. Christian art and culture must drink deeply from the Indian fountain head while remaining true to the great ideals of humanity and universality.

And yet the Gospel which is the mission of Christ to the entire world can and should be communicated effectively through the art forms and cultural expression of each country. In this sense Christian art and culture have yet to become a significant dimension of the mission of Christ in our country though there is a growing consciousness of the need for such a spiritual, aesthetic and intellectual development. There are thoughtful Christians and some organized centres and associations but no integrated movement inspired by a dynamic vision of what ought and should be done to

promote the flowering of Christian art and culture on a national scale.

The Institute for Development Education is deeply concerned about this particular area of the Christian Mission and is trying to promote a discussion on this subject to get the thinking of as many interested people as possible.

We will be thankful if you could kindly use the columns of your esteemed journal for encouraging such a discussion. We will be glad to hear the views of your readers and to correspond with those who are genuinely interested.

Thanking you in anticipation of your kind co-operation,

Yours sincerely,

CHANDRAN D. S. DEVANBESAN
Director.

'CHRISTIAN HARIJANS!'

Sir,

I do commend the appeal of the Rt. Rev. Sunder Clarke, Bishop in Madras and head of the largest Diocese in India, consisting of three lakhs of Christians second in size, only to the Mar Thoma Diocese in Kerala. The Bishop appeals to the Christian Voters not to vote for those who deny the existence of God and wanting in integrity, the prime need of today, and vote for those who have the interests of Christians in their hearts, and not vote for individuals or parties who deny us the Freedom of religion our constitution vouches us.

But it is unfortunate that the Bishop appeals for concessions to 'Harijan Christians' which the Hindu Harijans enjoy. We Christians have never been classified as those who are Harijans and those who are not Harijans. This cleavage will prove most tragic and will be the negation and undermining of our very faith. When we become conscious of who are Harijans and who are not it will be appalling. 'In Christ there is neither Jew nor Gentile. Days of warrings and divisions are ahead of us, if we claim separate concessions which exist for Hindu Harijans, for Harijan Christians as such have not been recognised upto now. We are all one in faith and one in caste and creed and above all one of the many millions, citizens of India.

Christians are a poor people; though literacy is high among them they are kept economically backward and as Christians being so should get the same concessions as all other economically backward sections of society the Scheduled castes, the tribals and the economically backward Muslims.

Christians threw in their lot with the rest of the Indians asking for no protection, privileges or preferential treatment trusting wholly for their own welfare the majority communities. ALL THAT CHRISTIANS WANT IS JUST TREATMENT AND JUSTICE AS CITIZENS OF INDIA AND A SQUARE DEAL WITHOUT ANY PREJUDICE AGAINST THEM OR ANY STEP-MOTHERLY TREATMENT OR A SECOND CLASS CITIZENS, AND THEY DESIRE TO GET WHAT THE MAJORITY COMMUNITIES GETS, FOR, WE ARE NO MINORITY BUT PART OF THE CITIZENS OF INDIA.

Let us stop going about with a begging bowl but fight for our rights due to us as citizens of India.

DR. I. E. J. DAVID,
Nagpur.

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News from the Dioceses

CSI SYNOD—1980

Recommendations from the Sections

I. Kingdom and growth in unity :

1. In order to promote financial co-operation, mutual aid and sharing among the dioceses as a visible expression of unity in the church, the Synod resolves to :
 - (a) Constitute a Synod Aid Fund to which all the dioceses will contribute a certain percentage of their annual income as decided by the Synod Executive Committee from time to time. This fund shall be used by the Executive Committee to aid the poor dioceses in meeting their budgetary deficits and development projects.
 - (b) Encourage and facilitate rural dioceses to set up income-yielding property development projects in big cities and request urban dioceses to donate their surplus land and other immovable property in cities to rural dioceses for this purpose.
 - (c) Request rich dioceses with surplus budgets and surplus resources in the form of big property development projects to adopt a backward and rural diocese for a specific period of planned development of the latter.
2. In order to foster and facilitate mutual consultation and to avoid duplication of programmes and wastage of scarce resources, the Synod resolves to recommend to the dioceses
 - (a) establishment of regional medical and educational boards to plan, develop and co-ordinate the programmes of the church in the region concerned wherever feasible.
 - (b) constituting of inter-diocesan consultative bodies for taking counsel together on matters of common concern.
3. The Synod should endeavour to promote exchange of personnel, goodwill missions and study teams with Churches in the countries of Asia, Africa, Latin American and the Pacific Region.

II. Mission and Evangelism :

In order to revitalise the Church for Mission and Evangelism it is recommended that,

1. the dioceses be asked to appoint a full-time worker for evangelism and a full-time co-ordinator of evangelism for the whole diocese.
2. Start regional training programmes of evangelism in collaboration with theological institutions in the region to train evangelists to conduct research and develop more effective methods of communication and to produce suitable evangelistic literature.
3. To encourage experiments in team evangelism (the team consisting of educational, medical, health care, vocational training, etc.)
4. To encourage local congregations to initiate new methods of evangelism, using mass communication, group communication such as cassette ministry, magazines, radio, etc.
5. Encourage and assist local congregations to initiate and carry on inter-faith dialogues and other social service programmes with people of other faiths.

III. Kingdom and Socio-Political Concerns :

It is recommended that,

1. every parish and the dioceses be requested to take initiative to constitute social action teams drawn from all the sections of the community which keep vigil over the functioning of local Government institutions, co-operative societies, fair price shops etc. in order to prevent corruption and injustice in the distribution of resources at the disposal.
2. Christians may be educated and encouraged to involve themselves actively in the political life of the nation and stand for elections from the Panchayat level to the Lok Sabha level.
3. socio-political boards may be constituted in each diocese to promote political awareness among the people.
4. this section discussed with great concern the conversion of large number of Christians of scheduled caste origin, due to the discrimination. The Synod may take speedy action on this current issue.

IV. Kingdom and life in the Spirit :

Deeper Inner Life

1. Call the whole church and all the members of church to a deeper life of dedication, prayer and spirituality without which our faith will be lacking in substance and meaning and credibility. Second Saturday in the month declared as a day of prayer and fasting.
2. Encourage and help prayer cells, Bible study groups, retreats ashrams, rallies and conventions in order to generate total sensual revival in church.
3. Conduct Sunday Schools for the members of congregations at various levels and offer adequate facilities for training Sunday School Teachers.

V. Local congregation, structure and organisation of Church :

Structure and Organisation

1. Recommend that each diocese shall have a full-time administrator to assist the Bishop in the day-to-day administration of the diocese.
2. Ask the dioceses not to burden the Presbytery with the administration of schools, hospitals, boarding homes, etc. so that they will have more time for pastoral and evangelistic work.
3. Provide adequate assistance to the Moderator of the Synod so that his work in his own diocese is not adversely affected.
4. It is recommended that the following procedure be adopted for the election of the General Secretary and Treasurer of the Synod.

The Nominations Committee shall bring a panel of names for the posts of the General Secretary and Treasurer. There may be nominations called for on the floor also and then voting should take place.
5. Recommended that the Synod appoint an advisory committee on Finance and Administration to assist the dioceses in streamlining their accounting systems and administration.

I. Kingdom and the Indian Church :

It is recommended that the Synod appoint a high level commission to study and evaluate the work of Christian Institutions and agencies which are heavily dependent on foreign aid and to recommend ways and means of reducing our dependence of foreign aid.

II. Patterns of Ministry :

1. It is suggested that the dioceses and theological colleges should study the recommendations made by the Consultation on the patterns of ministry in urban and rural context and take appropriate action wherever possible.
2. In order to develop an active and vigorous lay ministry, the dioceses should organise non-theological educational programmes setting apart one person for the theological education of the laity.
3. It is recommended that each diocese, in co-operation with theological colleges, organise programmes for young men and women for the diverse ministry challenging them with the urgent needs of the mission of the Church.

CONCESSIONS TO SCHEDULED CASTE CHRISTIAN CONVERTS

Converts to Christianity from Scheduled Castes are considered as belonging to Forward Communities by the Union Government of India and they are not granted any aid or concession at all. However the State Government extends to them all possible help and assistance from its own Budget- vide G.O. Ms. No. 733 dated 16-9-75. A brief summary of the educational concessions given by the State Government to them through the Harijan & Tribal Welfare Departments are given below.

With regard to Reservation of Seats in Educational Institutions and Recruitment to Public Services, the State Government treats them as Backward Classes (irrespective of the generation of conversion) and extends to them the 34% reservation.

Pre-Matric Scholarships

a) Free Supply of Books :

Education Department supplies books and slates free of cost to the students studying in standards I to III. Scheduled Caste Converts who are studying standards V to X of Primary, Upper Primary and Secondary schools are eligible for the supply of all the textbooks by the Harijan and Tribal Welfare Department irrespective of the annual income of the parents/guardians. They need not send the scholarship form, but they should not have exceeded the following age limits on the 1st July of the academic year.

Standard	Years	Standard	Years
IV	12	VIII	16
V	13	IX	17
VI	14	X	18
VII	15		

b) Special fee and Examination fee :

The special fee payable by the scheduled caste converts studying in High Schools are reimbursed to the institutions by the District Harijan Welfare Officer. Similarly the examination fees payable by the X Std. students are reimbursed to the Director of Government Examinations by the Director of Harijan and Tribal

Welfare, Madras. Hence neither special fee nor examination fee need be paid by the scheduled caste converts in the schools.

(c) Pre-Matric Residential Scholarships :

The S.C. convert students studying in Stds., VI to X and staying in hostels attached to the institutions whose parents income does not exceed Rs. 3000 per year may apply for the sanction of pre-matric scholarship to the District Harijan Welfare Officers concerned on or before 1st August. The rates of residential scholarship are as follows :

Sts. VI and above in Upper Primary Schools

Boys	Rs. 150 p.a.	{ To cover boarding and lodging charges and cost of books.
Girls	Rs. 175 p.a.	
Stds. IX and X		{ To cover boarding and lodging charges.
Boys	Rs. 200 p.a.	
Girls	Rs. 250 p.a.	

Post-Matric Scholarships

(a) Tuition Fee concessions :

At present no tuition fee is levied upto PUC for all students. S.C. convert students pursuing studies beyond PUC are exempted from payment of tuition fees regardless of the income limit of their parents/guardians. Hence free education is ensured to S.C. converts at all stages of education.

(b) Entitlement cards :

Entitlement cards are issued to the S.C. Convert students eligible for the award of scholarships to enable them to obtain admission in the institutions/hostels without pre-payment of fees compulsorily payable by them. Those who desire to avail themselves of this facility may get the entitlement cards from concerned District Harijan Welfare Officers/Director of Harijan and Tribal Welfare. In deserving cases an ad hoc amount of Rs. 150 per student is sanctioned without any delay to pay the initial deposit for joining the hostels attached to educational institutions and the amount adjusted subsequently while granting scholarship to them.

(c) Scholarships :

All the Scheduled Caste Convert students whose Parents/Guardians annual income does not exceed Rs. 3,000 are eligible for Harijan and Tribal Welfare Department State Scholarship to pursue Arts, Science, Professional, Industrial, Technical courses, etc.

Merit-cum-Means Award :

This is a special award exclusively for Converts to Christianity from Scheduled Caste and Scheduled Tribes. Two students (one boy and one girl) from each district who have obtained the highest percentage of marks in PUC examination in the first attempt studying in regular full-time courses and who pursue their education continuously beyond PUC are entitled to receive this award. There is no income limit or age limit for this award. The value of this award will be Rs. 1,500 in the first year and at Rs. 1,000 per annum in the subsequent years. The award will be in addition to any other scholarship to which the student is eligible to get from the Harijan and Tribal Welfare Department. The students who received this award in previous years and continuing their studies during the current year passing the annual examination are advised to apply for renewal of award, with attested copy of mark list of previous year's University Examinations, through

the concerned Heads of Institutions in which they are studying during current year in the prescribed proforma to the Director for Harijan and Tribal Welfare, Madras before 15th August.

Bright students Scholarship Scheme :

Two boy students belonging to S.C. Hindus and two boys from S.C. Converts in each district i.e. the best and next best students as judged from the S.S.L.C. Marks held in March/April every year shall be selected for the award of Bright Scholarship. The rate of Scholarship payable is Rs. 80 p.m. There is no income limit for sanction of this scholarship. The students who were sanctioned bright students scholarship in previous years and who are continuing their study after passing the annual examination are eligible for renewal scholarship. These students should send the particulars in the prescribed proforma with the mark sheets of their previous year's examination through the institutions in which they are studying so as to reach the Director of Harijan and Tribal Welfare, Madras, on or before 31st August. The Director of Harijan and Tribal Welfare, Madras is the sanctioning authority. The students who are sanctioned Bright Students Scholarship are also eligible to receive other scholarships sanctioned by the Harijan and Tribal Welfare Department subject to certain conditions.

Ad Hoc Merit Grant :

A cash grant of Rs. 300 as ad hoc merit grant to each of the Scheduled Caste/Scheduled Tribe and Scheduled Caste Converts to Christianity, who have secured 60 per cent and above in S.S.L.C. Public Examination is being sanctioned every year. A similar cash grant is also given to the students belonging to Scheduled Castes/Scheduled Tribes and Scheduled Caste Converts to Christianity, who have passed the PUC Examination in the first class.

Award of Prizes :

(i) Award of prizes in the form of Premium Prize Bonds of the value of Rs. 100 and Rs. 50 each to the best and next best Harijan boys as well as girls students (including S.C. Converts to Christianity) in each district for their performance in S.S.L.C. every year.

(ii) In addition to the above prize, a prize to the value of Rs. 500 is awarded to one Harijan boy and one Harijan girl student (including converts to Christianity) who secures the highest percentage of marks in the State in the S.S.L.C. examination.

Award of Scholarship (State) to Chartered Accountant Course :

Scholarship will be awarded by the Director of Harijan and Tribal Welfare, Madras to five deserving Scheduled Caste Converts to Christianity from Scheduled Castes and Scheduled Tribe students undergoing Chartered Accountants course (3 years duration) in the State of Tamilnadu.

Financial Assistance to Law Graduates :

A sum of Rs. 500 as subsidy and Rs. 750 as interest free loan will be awarded to 5 deserving Law Graduates belonging to Scheduled Castes, Converts to Christianity from Scheduled Castes and Scheduled Tribes who have taken up legal profession by the Director of Harijan and Tribal Welfare, Madras. The annual income limit is Rs. 3,000. Candidates who have enrolled their names in the Bar Council on or before 1-6-1975 alone are eligible for this assistance.

Scheme of Imparting Training and Counselling Scheduled Caste and Scheduled Tribes Candidates Appearing for Group IV Services :

With a view to increase the employment opportunities of the candidates belonging to Scheduled Caste and Scheduled Tribes and Scheduled Caste Converts special coaching is given to those who are appearing for the Group IV Services Competitive Examination conducted by Tamilnadu Public Service Commission every year. The duration of the coaching is 5 months prior to the commencement of the Group IV service competitive examination. During the period of training the students are paid stipend at Rs. 45 per mensem.

Loan Scholarships :

Loan scholarships are sanctioned by the Harijan and Tribal Welfare Department with a view to provide financial assistance to the students belonging to Scheduled Castes/Scheduled Tribes including converts to Christianity pursuing degree/Post graduate/professional courses and who are eligible for the award of either Post-Matric State Scholarships or Government of India Post-Matric Scholarship and whose pecuniary circumstances are such that they are not able to meet the full expenditure for pursuing their education.

The Director of Harijan and Tribal Welfare, Madras, is the authority competent to sanction these scholarships.

Eligibility for the grant of scholarship :

- (i) There is no income limit for the sanction of loan scholarship.
- (ii) They should pursue degree/post/graduate/professional courses in day college in Tamilnadu.
- (iii) The students studying in Evening College are not eligible for the loan scholarship.
- (iv) The students should not be in receipt of any kind of scholarship or loan from the Government (State or Central) other than the scholarship sanctioned by the Harijan and Tribal Welfare Department under the State Government scholarship Rules or Government of India Regulations and the merit scholarship scheme in force.

The value of the Scholarship ranges between Rs. 500 to Rs. 1,750 per student depending upon the course studied by the student.

RAYALASEEMA DIOCESE PRESBYTERS' AND SENIOR WORKERS' RETREAT JAMMALAMADUGU

From January 30th to February 2nd the Rayalaseema Diocese held its annual Retreat for Presbyters' and Senior workers' in Jammalamadugu. The Chief Speakers were the Rev. D. V. Daniels, Director of Suvarta Varada and the Rev. Babu Rao from the Andhra Christian Theological College.

Mr. Daniels spoke on the need for Revival and Rejoicing in Christian Life and of the Christian being judged more by his acts and behaviour than by his preaching. He and his team also gave a performance of Bible Drama—Danam—a rendering of the story of Abraham and Isaac to indigenous music.

Mr. Babu Rao took as his theme The Kingdom of God, dwelling on the Old Testament when secular rulers were invested with Godly Kingship and charged to maintain their kingdoms in righteousness according to God's will. It was only when these rulers failed as God

representatives on earth that the need for God to send his own son came about. The Bishop, the Rt. Rev. L. V. Azariah, took the Bible study on the letter of Paul to Titus emphasising the extent to which St. Paul's words on the conduct of his Church workers and congregation members were relevant to us today.

The problems and activities of the various Diocesan congregations were discussed, the lack of recent converts deplored, and the need for effective evangelism stressed. Importance was also given to the need for careful Stewardship. The question of how far Christians should be involved in local politics arose but no satisfactory conclusion was reached. Many encouraging reports came from pastors about the

enthusiasm of the Diocesan Young people but their attitude towards money was deplored by some.

Rayalaseema is justifiably proud of its record of holding retreats for every section of its Church workers. In the last twelve months there have been conferences for Young people, a convention for teachers and retreats for Presbyters' wives and Women's Fellowship officers, for Bible women and for Senior Church workers and pastors. These are occasions for drawing fresh strength from carefully planned worship and Bible study and for sharing problems and seeking solutions.

ANN MARSDEN,
REV. N. RATHNASWAMY.

BOOK REVIEW

The Bouquet : By Rabindra David, Ponratnam Publications: 1979, 98 pages—Rs. 6.00.

This is a delightful anthology of anecdotes, plays and poems written by Rabindra David while he was undergoing his Degree Course at the Agricultural College, Coimbatore.

The pieces provide enjoyable reading fare and reveal rare genius and an enviable command of the English language together with a mature insight into human nature and day-to-day affairs. It is said that the hand that penned these sketches has long since ceased to move; the author passed away in the prime of his life when he was hardly 21, depriving us of a promising creative writer.

These are days of stress and strain and as Wordsworth has said 'The world is too much with us..... letting and spending, we lay waste our powers'. There are things to observe and listen to, that can teach, admonish, and enrich our lives. In 'The Bouquet' the author has portrayed life in various ordinary situations, bringing out humour, pathos and sublime reflections. The book can be a good model for aspiring young writers.

The publisher has done very well in bringing out this attractive book providing us with a worthwhile study of the working of a young creative mind.

D. SAMUEL JEYASINGH.

Christian Literature Society
Madras
-12-1979.

REGISTRATION OF NEWSPAPERS (CENTRAL)

(RULES 1956)

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I, MRS. D. L. GOPAL RATNAM declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) MRS. D. L. GOPAL RATNAM

Dated 5-3-1980.

Signature of Publisher.

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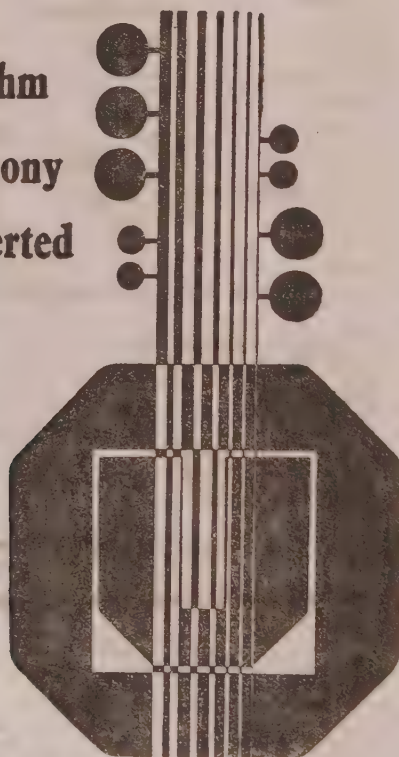
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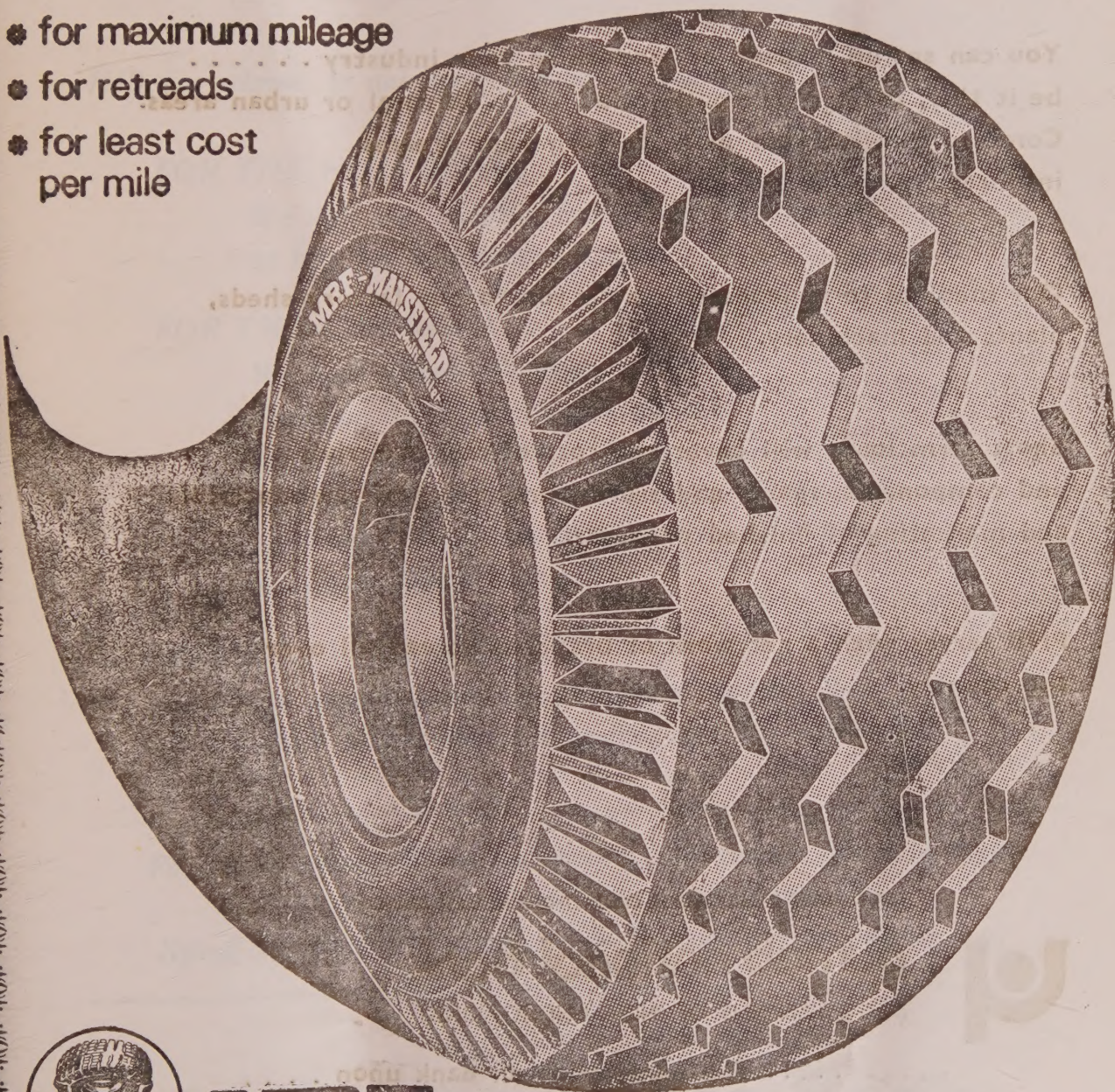
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